



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

War with Our Neighbors. A Letter to Young People.

BY ELLEN ROBINSON.

I.

Dear Girls and Boys: We want you to give some earnest thought to the above subject.

Who are our neighbors? Not only the people who live in other houses in this town, but the people who live in other countries in this world. The French, the Germans, the Russians, the Italians, the Chinese, the Negroes, and others, are our neighbors. In many things we and they are alike, for God has made of one blood all nations of the earth. There are fathers, mothers, brothers, sisters, lovers, in all lands. Children are born, young people are married, old people die everywhere. There are work and play, joy and sorrow, laughter and weeping throughout the wide world.

But it would be a very dull world if every person and every nation were all exactly alike, and if all did the same work. God has not made us so. He has made us to differ and to be able to do different work, so that we may help each other and supply each other's needs. Nations differ in appearance, manners, language. Some are bright and merry, some slow and serious. Some have white, some yellow, some black or brown skins. Some are musical or artistic, some clever inventors, some diligent cultivators of the soil.

Nations exchange the products of their work with each other. We English get cotton, rice, oranges, grapes, etc., from abroad, and we send in exchange machinery, coal, cotton goods and other things. When countries are at peace with one another they help one another in this way, and it is better for all countries when each land is prosperous and happy.

But there can be neither prosperity nor happiness when war begins. Let us consider what war between any of these neighbors means. It means the killing of fathers, husbands and brothers in cruel ways that cause awful suffering. This means the making of widows and orphans. But it is not only men who are slain. Thousands of women and children are killed in every war by famine, disease or want of care. Poor little innocent children who have had nothing whatever to do with the quarrel! It means terrible torture to horses, mules and cattle. In the country where the fighting is, the farms, the factories, the homes are often destroyed and the people reduced to beggary. Huge sums of money are spent in this work of destruction, and even the people who win have for a long time to pay heavier taxes and higher prices for food. Almost every one is made poorer by a war.

Worse than this, people's characters are lowered, because hating and injuring one's neighbors dulls the consciences and hardens the hearts of men and women. The more you study these things and the more you think about them the more clearly you will see that war must be bad for the character, prosperity and happiness of the nations which engage in it.

II.

But you will perhaps say, What is to be done when one nation wrongs and insults another? Must we not fight in such a case? Let us consider this question. Those neighbor nations which I have mentioned are nearly all

what we call civilized nations. We mean by this that there is law and order in these lands, that the weak are protected and that the wrong-doer is punished. There are, alas! in every land people who do wrong and people who quarrel. In civilized countries judges and magistrates are appointed to inquire into and to try these cases, and to find out whether wrong has really been done and who has done it. These judges must not take sides nor be parties to the quarrel; they must be quite fair. Every opportunity is given to an accused person to defend himself, and when two persons quarrel each can state his own case before the judge. Judges have policemen under them who bring the offender before them and take him to prison if necessary; but these policemen must not hurt a prisoner if they can help it, and if they should kill any one they are treated as criminals themselves, and tried before the judges. Every care is taken to treat even bad people fairly, that there may be no injustice.

In unsettled or barbarous countries there is little or no law or justice. People who quarrel, fight with each other; accused persons are punished or killed without any trial; the weak are oppressed and the strong get their way, and there is much cruelty and injustice.

Now when civilized nations quarrel with one another, we should have thought that they would carry out the plan which they see to be right in their own countries, and that they would ask a judge or judges to find out whether wrong has been done, and, if so, who is to blame. Sometimes nations do act in this wise manner. The court of judges is called a Court of Arbitration.

At The Hague, in Holland, there is now such a Court, which twenty-six nations established a few years ago. But even before this was done nations had settled quarrels by international arbitration. Quite two hundred such cases have occurred since the battle of Waterloo in 1815.

Strange to say, however, civilized nations too often act like barbarous peoples; that is to say, they do not ask judges or arbitrators to find out who has done wrong or what mistake has been made; nor do they give to each side an opportunity of stating its case. War is proclaimed. They fight, and of course the weaker side is beaten; but it does not follow that the stronger is in the right. Every nation has a right to a fair trial, and, if it has really done wrong, the right course is to make it pay a large sum of money to its injured neighbor or submit to some other just and suitable penalty. Our own country once paid more than three million pounds to the United States because the arbitrators said we had wronged her. Surely, even though we had to pay this money, it was much better than spending at least two hundred millions over a war, and it was certainly a more just and merciful way of settling the dispute.

III.

Let us now ask ourselves what Jesus Christ teaches about war. You know that nearly all the European and American nations call themselves Christians and profess to believe in and to obey him. They have heard the story of his love to man from their childhood, and they have read and studied his words in the New Testament. Jesus teaches us that God is the Father of all men; therefore we are all brothers and sisters. He teaches that "God is love;" therefore God's true children will

be loving and kind and forgiving, even to enemies. He teaches that there is a plain and simple law to guide us in our conduct to others, which is, to do as we would be done by. In all these great lessons he is our example as well as our teacher.

Now contrast for a moment the deeds of war and the deeds of that love which Christ commanded. How different they are! "Love worketh no ill to his neighbor;" love "overcometh evil with good;" but in war men do each other all possible hurt, and seek to repay the evil done to them by far greater evil done in return. Is there not, therefore, a terrible contradiction between our religion and war?

It is true that there is much about war in the Old Testament, and it is even said that God commanded it; but where there is a difference between the teaching of the Old Testament and the New, we Christians must, of course, follow Christ. When he was speaking of the Old Testament prophets and teachers, he said: "Ye have heard that it hath been said, 'An eye for an eye, and a tooth for a tooth;' but I say unto you that ye resist not evil;" plainly showing that his teaching must overrule all other. If we really wish to obey him and to fulfill his law of love, we must think and speak of neighboring nations as we should like them to think and speak of us. We should let our friends and companions know how we feel about these things, and we should try to persuade them to be true to Christ's law of love. We may be sure that if nations and their rulers did unto others as they would be done by, there would not be many quarrels. Friendship and love are stronger defenses than armies and navies; but if differences should arise, they ought to be settled justly by arbitration and not made worse by war, which never really settles them.

IV.

We know that many good and brave men are soldiers, but that does not make war right. Even good men may be mistaken, and they are mistaken when they are not Christlike.

We all admire their bravery, but there is a nobler courage shown in saving and helping others than in killing or injuring them. The Son of Man came to save life, not to destroy. We do not need to become soldiers to prove our bravery. We have all read of the courageous deeds done by firemen, sailors, miners and others. Women, too, as well as men, have risked and lost their lives in seeking to save others. The noblest courage is not physical, but moral courage, which leads us to keep true, in word and deed, to what we know to be right, in spite of all difficulties and dangers.

No bravery on the part of the soldier can alter the cowardly nature of much that is done in war. For the strong attack the weak; the well-armed fall upon the ill-armed. The enemy is often taken unawares, and there are all kinds of lying, spying and deceit in war.

Even if the object of a war be righteous, we cannot but see that the means used are unrighteous. There can be no true glory in shedding the blood of our fellowmen.

Neither music nor uniforms nor pride nor patriotism ought to blind us to the fact that this war system is wasteful, foolish, cruel, unjust and unchristian.

Let us then strive and pray that men may cease from war. Each one of us can do something to help forward the cause of peace. In so doing we shall bring nearer

that day when "God's kingdom shall come, and God's will be done on earth as it is in heaven."

Your affectionate friend,

Liverpool, Eng.

ELLEN ROBINSON.

The Insanity of the Civilized Nations.

BY REV. WILLIAM C. GANNETT.

Reprinted from "Unity."

Twenty-five years ago (1884) we spent less than forty millions of dollars on our army, less than eighteen millions on the navy. Through the '90s till 1898, when we began to have Spanish and Philippine war-bills to pay, the army averaged fifty millions a year. This year (1909) it costs ninety-five millions, and next year is to cost one hundred and one millions, — *double*. Through the '90s till 1898 the navy averaged thirty millions a year; this year it costs one hundred and twenty-three millions, and for next year one hundred and thirty-seven million dollars are appropriated, — *more than quadruple*, — with expectation of large increase beyond. This exclusive of pensions, which, during the same period, have been costing from one hundred and forty millions to, now, one hundred and sixty millions a year. All told, our entail of expense for past war and our preparation for possibilities of new war are costing the country to-day nearly four hundred million dollars a year, — more than either England or France or Germany is spending, with great standing armies and constant exposure to war-risks. Four hundred millions of dollars a year! That is more than the total cost of the national government a few years ago. We reached the "billion-dollar Congress" sometime in the '90s; now we accept the "billion-dollar session" as a matter of course. And the national deficit this year, our new President assures us, is to be \$100,000,000.

What has happened between 1898 and 1909 to account for increase like this in the army and navy expenses? First, a little war, — short, swift, unheroic and easy, as wars go. It left in our hands a distant archipelago, whose subjugation became, it was claimed, a matter of duty, while it made our republic for the first time an "imperial" power, and exposed us as never before to national temptation and peril. Since that war, ten years of profound peace between us and the rest of the world. Ten years without insult or threat. Ten years without cloud of war anywhere on our horizon, save the cloud we ourselves caused to hang over the Philippine Islands. Ten years during which we have apparently been better liked by the nations than ever yet in our history. Ten years, moreover, during which the longing and the trend of the world have been stronger toward peace than ever before: two Hague Conferences within the period; a Court of Arbitration established; Peace Congresses several and of several kinds; our White House Viking himself "sheathing the swords of a million men" in the Peace of Portsmouth, and winning the Nobel Peace Prize for his feat; treaties of arbitration and alliance multiplying between nations abroad, with no less than three and twenty such treaties arranged between our country and others; and an International Federation of American Republics brought into being. All these things have happened within the ten years. And it is during these years of peace and things making for peace that our army budget has doubled, our navy budget has quadrupled!